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▶ MASHAU

 [\(HTTPS://INDIESKRIFLIG.ORG.ZA/INDEX.PHP/SKRIFLIG/ARTICLE/VIEW/84/86\)](https://indieskriflig.org.za/index.php/skriflig/article/view/84/86)T. Derrick Mashau^{1,2}Affiliations: [- \(HTTPS://INDIESKRIFLIG.ORG.ZA/INDEX.PHP/SKRIFLIG/VIEW/EDITORIAL\)](https://indieskriflig.org.za/index.php/skriflig/view/editorial)¹School for Ecclesiastical Sciences, North-West University, Potchefstroom Campus, South Africa²Department of Christian Spirituality, Church History and Missiology, University of South Africa, South Africa**Correspondence to:**

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TRANSLATE

Ministering effect
Pentecostalism in Afr
pe

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Abstract

Pentecostalism is a global phenom America, Latin America, Asia, Afri growth and influence of Pentecost without fear of contradiction, becc Christianity on the continent. A co showed that the African soil is mo manifestation ranges from classic charismatic movement (second w movements (third wave). Its grow missiological challenges to evange this article sought to sketch this n perspective on Pentecostalism, a c Africa, issues and challenges in Pe closely at a reformed missional re as to how best one can minister e This article called for evangelical r discernment whilst dealing with th same time to learn from this mov the Holy Spirit in mission.

Abstrak

Reformatoriese missionale nadenk van Afrika Pentekostalisme. Pente groot aanhang in Noord-Amerika, wêrelddele. Die opkoms, groei en geweldig en het een van die domi

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Pentekostalisme in Afrika, 'n bespreking binne Pentekostalisme, en ter afsluiting oorweging hiervan, met klem op die konteks binne die konteks van Pentekostalisme gereformeerdes opgeroep om 'n geestesgawes wanneer hulle te doen kry met Pentekostalisme uit hierdie groep se ywer met sen geleer het.

Introduction

African Christianity is complex in its diversity. Denominations on the continent range from traditional churches planted by Western missionaries to a wide range of charismatic churches and Initiated Churches (AICs), which are Pentecostal, or both. The fastest growing church in Africa is of Pentecostal descent (Asamoah-Gyau, 2005). A global phenomenon with a large following in Asia, Africa and other parts of the world, Pentecostalism in Africa includes a number of features: (1) 'flexibility of the spirit', which enables it to adapt to the cultural context; (2) emphasis on the power to provide deliverance from evil spirits, attacks, demon possession, and promises; and (3) spontaneity and dynamism. The growth of Pentecostalism in Africa has posed challenges for mainline churches and denominations included. Where Pentecostal churches are planted on a biblical basis in the same context. They have pulled substantial numbers from mainline churches. In South Africa, Pentecostalism has managed to attract many young people through spontaneity and dynamism, contemporary music and dance. Pentecostalism, it should be noted, is not who leave churches of Pentecostalism. In terms of true biblical teachings, Pentecostalism varies from outright rejection of the manifestations of the Spirit with Pentecostalism provided by Williams (2005b) to a more nuanced view. (1) Baptism with the Holy Spirit is biblically and theologically, to be received subsequent to conversion; other Pentecostals may be a second experience, though not empowering, but sanctification. Pentecostalism does not recognise *glossolalia* as having the Spirit baptism (the book of Acts). Pentecostalism considers it as only a lesser gift, no longer available at all; and (2) Pentecostalism spiritual gifts into 'temporary' gifts, as Pentecostals have been withdrawn, Pentecostalism and prophecy in particular are Pentecostalism completion of the canon of Scripture. Warfield (1972:5) clearly indicates Pentecostalism peculiarity, specifically of the AICs, therefore to the apostolic age. With the foregoing discourse in mind, this article is for mainline churches, including Pentecostalism the continent and elsewhere in

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challenges. This will provide so minister effectively in the conte

Pentecostalism: A historic

The term 'Pentecostalism' is not a generally tend to refer to the mov 1989:7). However, for the purpos to an experience of the Spirit in w crisis experiences in the life of the conversion, whilst the second exp baptism. The two experiences are of the Holy Spirit as pointed out in teaching on the charismata (McNa should be understood as experien culminates in the baptism of the b evidenced as at Pentecost by spea then continue in the exercise of th at the Pentecostal gatherings whe sphere of operation (Bruner 1970 Pentecostal conviction lies the fac blueprint of what should happen i until the end of times. This means experience the remarkable spiritu Testament, such as speaking in tc miracles and visions. The emphas conversion experience and the ex accompanying this experience (Mc Pentecostalism as a 19th and 2 traced back to the beginning of perspective, traces can be foun the Christian church, that is, in Reformation and post-Reforma modern soil on which Pentecos This is confirmed by the histori who traces the historical roots American revival movements o for the purpose of this article o

Charismatic renewal mov

Montanism

Montanism is the manifestation of that, for want of a better term, is characterised by a conviction on t spiritual elite called to restore the are under the direct guidance of t charismatic gifts common during t have been renewed. It was a sect history of the Christian church, an founder and first prophet, Montan became ecstatic and uttered strar also claimed to have had convers Montanus began ecstatic prophes in southern Phrygia and was joine Maximilla and Priscilla (Groh 1990 in the history of the church by the Montanists had merited in one wa (Budgen 1989:117; cf. Gromacki movement believed in the continu were concerned with the outpouri the transports of their prophets. A characteristic traits of this movem language tending to ecstasy and e followers, notably the women Pris religious raptures and, in the cour and uttered prophecies that the s Spirit (Richardson 1983:382; cf. V

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attention to the fact that most of the early Anabaptists were 'again' – as opposed to the infant and the Zwinglians (Randell 1989:1). One of the distinguishing features of the early Anabaptists was that their adherents did not regard the Bible as content with the Reformation's *Scriptura*), but maintained that the Bible takes precedence over the external world (Culpepper 1977:41; cf. Heath 1895:2; Raftoyiannis 1997:1). Raftoyiannis prepared to recognise the valid content of the Bible (Culpepper (1977:41) is of the view that the content of the Bible is of the nature of the earliest Anabaptists, who regarded the Bible as visions, dreams, ecstatic utterances, etc. The disconnection between Word and World in the early Anabaptists prompted Calvin to regard the Bible as prophecy. The divergent Anabaptists maintained that a prophet should predict the future revelation. Calvin responded by regarding the Bible as a particular gift for interpreting the present context. According to Culpepper (1977:41) the early Anabaptists thought it was necessary to do an exegesis closely related to application. The prophet remains subject to the Bible and nothing else (Balke 1973:2).

Pentecostalism in the 20th century

The technical use of the word Pentecostalism may disagree as to what it means. In North Carolina in 1896; in Topeka, Kansas in 1906. According to Möller (1989:7) Pentecostalism can be dated back to the early 19th century when baptised in the Spirit and spoke in tongues. Charles F. Parham was the principal proponent of the manifestations of the Spirit occurring in 1906–1909, namely: salvation, baptism in the Spirit, accompanying tongues. The most distinctive feature is that all Pentecostals agree that the Bible is a religious innovation, and that in the history of the church it manifested within the history of the church (McNamee 1974:16).

Pentecostalism and the Charismatic Movement

The term charismatic is derived from the Greek word *charisma* which refers to spiritual gifts. It is used to describe a movement that emphasises the renewal of the church through the concept 'charismatic movement', which is a movement within historic churches. The practice of praying for the baptism in the Spirit and the exercise of the charisms – such as speaking in tongues and other miraculous gifts (Faricy 1986:19, 26). According to Culpepper (1977:41) the Charismatic Movement is the offspring of Pentecostalism. Pentecostalism, probably there was a revival after Pentecostalism, within the first half of the 20th century (Buys (1986:19, 26) when he noted that the Charismatic Movement is a revival after Pentecostalism, with the knowledge of Pentecostalism. The Charismatic Movement is also referred to as neo-Pentecostalism.

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The bond that exists between F movement does not imply that There are common traits between there are differences also. One concerns the nature of the two Pentecostals to start new church neo-Pentecostalism. According movement is not schismatic in from within traditional churches renewal. Consequently, Williams most striking features of the church of a deep unity of spirit across barriers. Accordingly, it is a 'spiritual or ecclesiastical ecumenism. It churches, such as Episcopal, Lutheran and the Greek Orthodox. As for churches, Williams (2005a:1) refer of liveliness and freshness in the community of believers as Spirit; (3) the manifestation of parallels drawn from 1 Corinthians 'baptism in the Holy Spirit,' often radical spiritual renewal; (5) that essentially transcends the rediscovery of a dynamic for the Good News of Jesus Christ; and eschatological perspective.

There are also a number of parallel the charismatic tendencies with church community worldwide. They operate from outside the established known established groups operate that Möller mentions is the Full International, started by an American served as its president (Möller

Pentecostalism and the Church today (third wave)

The third wave of Pentecostalism Movement' and the 'Vineyard Movement' (Lee 2001:172), this is the wave of the 21st century. It centres on the supernatural experienced in the life of the church (Christians) without church membership charismatic. This is a movement that The emphasis in this movement is the gospel is explained and demonstrated wonders. The gifts of prophecy and its high profile leaders include American and Paul Cain, to name a few. They bombard the world by storm through television which they continued to bombard and prosperity. They find a fertile cultural world view, religion and the important function of religion is to heal brokenness or damage to man's broken networks (Ukah 2007:14). One of in South Africa, the Christ Embassy Randburg (Gauteng) where people health through for healing. Whilst some diseases without exception, other diseases. Prophets like T.B. Joshua

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Pentecostalism in Africa:

Pentecostalism is a global phenom
According to the Pew Forum (200
has left almost no part of sub-Sah
rapidly in such countries as South
Ghana, the Democratic Republic o
Pentecostalism in Africa is enorm
ignore this phenomenon. A contex
soil points to the following:

The face of Pentecostalis

The origin of Pentecostalism in Afi
the 20th century. This is well capt
Mayrargue (2008):

The first Western missionaries
Missionaries from the (America
arrived in Liberia in 1914 and in
missionaries arrived in Nigeria
early presence is to be found in
first Pentecostal communities d
groups linked to western Church
Churches or indigenous Church
missionaries. (p. 3)

African Pentecostalism is direct
Pentecostalism of the 20th cent
Christianity that seeks to lay er
in all its operations. Unlike clas
commonly defined in terms of t
of speaking in tongues – Africa
much broader movement that c
and one that manifests all thre
personal experience in convers
the Holy Spirit (which is somet
tongues) and embodied in the
is very much central to their te
of the Holy Spirit in the being a
The spirituality of Pentecostalis
spirituality of 19th century Afri
to Walter Hollenweger (1972),
spirituality include an oral liturg
witness, maximum participatio
and service, visions and dream
understanding of the relationsh
manifested by healing through
Pentecostalism in Africa is its a
cultural context of the indigeno
'freedom in spirit' often allows
developing their own culturally
1975:24) as noted in the introc
between the various categories
example: (1) Pentecostal missi
God and the Apostolic Faith Mis
non-African missionaries, and a
denominations with direct links
Pentecostal churches with no c
These are churches that are m
Church and Praise Tabernacle C
African Initiated Churches, whi
'Spirit-type churches' and 'Zion

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evidence of baptism with the Holy Spirit. Pentecostal churches on the other hand emphasise the supernatural gifts of the Holy Spirit. Pentecostals replicate more of what America has done in this category, mostly the African Independent Churches. Pentecostals with some degree of objectivity like holy water, ropes and other objects. This element is not common in the Pentecostal movement mentioned.

The missionary character

Pentecostalism, with its theology of the Holy Spirit, has given life to the church today, has given renewed interest in realising spirit motivation for evangelism and mission. Pentecostals are very mission-minded and use very aggressive evangelism and proselytism, as noted by Allan Anderson. Pentecostal evangelism takes the highest priority and means to go out and reach the 'lost' to the Holy Spirit. This approach to mission in large tent campaigns wherein hundreds of African preachers from the Pentecostal movement have shown the power of divine power through healing, Pentecostal phenomena. Exorcism is one of the most prominent features of the Pentecostal movement. The importance of their evangelism and their most relevant message for a postmodern world faces malnutrition, malaria, and the COVID-19 pandemic.

Issues and challenges in

The teachings and practices of Pentecostalism have many promises and problems that distinguish it from other Christianity, and for the purpose of this article, the following are mentioned:

Salvation

One of the basic tenets with regard to salvation is that it is earned by faith in Jesus Christ. To receive salvation and inherit eternal life, one must believe and accept Christ as personal Lord and Saviour. All their major evangelistic efforts in the world are characterised by persuading people to surrender their lives to Christ as they surrender their lives to Him.

Baptism with the Holy Spirit and other spiritual gifts

Pentecostal beliefs and practices centre on the baptism of the Holy Spirit. William Miller is common recognition of baptism with the Holy Spirit as a Christian experience. The Spirit is said to occur either at the time of conversion or a 'second blessing'. Classical Pentecostalism holds that evidence of Spirit baptism is speaking in tongues. A person who has been baptised by the Holy Spirit will receive spiritual gifts (charismata). There is a common Pentecostal figures such as David Livingstone that the gifts of the Spirit are the evidence of the believer.

As for the purpose of the gifts of the Holy Spirit, Pentecostal theologian, Francois du Toit, states that to make Christ known and for the purpose of evangelism he follows Oral Roberts. Roberts writes that the ultimate purpose of the gifts of the Holy Spirit is Jesus Christ, to testify of Him and to glorify Him. In this regard

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They are to bring men face to face to God ... to make the unbeliever forgotten and that sin dare not Charismata are, therefore a sign of the edification of the entire church in private spheres, with an eye to (5) to cater for men's needs (it J. Rodman Williams (1983:206) the second wave of Pentecostalism by pointing out the following reasons given to the church, namely: (1) the expression and action of the Holy Spirit accordingly, make for a dynamic given for the edification of the church functioning properly is essential for all members of the Church community makes for total ministry. It is not the deacons) who should be channels for each person in the community; spontaneity in worship, dynamic with one another. The charisma of the body of Christ, where the church is a Christian community; and (5) to bring Christianity. It is through the edification of the church comes alive to 'high volume' sense of the exalted Lord's presence amongst his people. All the gifts are extraordinary, supernatural and all charismata are equal and they should earnestly be desired. When spiritual gifts will not cease until they will be no longer needed for the

Healing and prosperity

As much as divine healing is proclaimed in Pentecostalism (first wave) and that it is in the third wave of Pentecostalism highly popularised. This wave is characterised by the following words:

Healing has become a budding movement criss-crossing the African continent 'crusades' of healing. New satellite churches and live healing services and healing centres from international sources. (Maluleka, 2004:10) Any form of illness is attached to demonic forces with powerful prayers and faith for deliverance. Exorcism is exercised against demonic attacks and are possessed people not cured as they are prayed for by the third wave face of Pentecostalism. The poor masses by promising people and his blessings for all is that the church and therefore believers are co-responsible: 'Name-it-Claim-it'. In most cases the poor masses in the hands of evangelists, apostles, prophets known, are claiming – with the prophets getting richer and going as a living testimony of the power of the Holy Spirit.

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reaching out and witnessing to the world and to the very end. and therefore we must never be stagnant and not growing. Spir

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context, the 21st century, where the devil is on a rampage to deceive many through the Holy Spirit.

- The *rediscovery of the role of the Holy Spirit* is something that is forced on the church and should be appreciated. We must not ignore the third person in the Trinity because of the pitfalls of Pentecostalism. The Holy Spirit equips and empowers believers to minister in and through us as missionaries of God, who has the mission to reach the world. Through the preaching of the Gospel, the church continues to gather God's church. The church participates in the harvest of the Lord prayerfully so that the Lord of the harvest deems fit. It must be clear that the harvest belongs to God, who, through the preaching of words and deeds continues to work in the world through the working of the Holy Spirit.

- On the question of *the continuation of the Holy Spirit*, the theology maintains that the time has passed. Reference is made in the New Testament to authenticate Christ's ministry. The conclusion is that the 'Charismata' ministry of Christ on earth (John 1:12) served their purpose in such a position, but it is not the theology that leaves room for the Spirit (2 Cor 12:11). The manifestation of the Spirit is restricted to a particular epoch and extraordinary circumstances through such charismata. In such a case, the Spirit can be exercised with scripture as a guide. This call applies to all extraordinary circumstances, apostles and prophets of our time, and all the pitfalls of Pentecostalism.

- It should be pointed out that the 'low view' of the Spirit in the charismatics reflects a 'low view' of the Spirit, and therefore easily becomes manipulated for the Armenian heresies in the churches. The call of God (the Supremacy of God) is to preach and teach the *fear of God* (Ec 5:7; 8:12; 11:10; 112:1; 145:11; 1 Pt 2:1).

- An open door for reformed churches facilitating a corrective to the Pentecostal churches may be to accelerate formal models of in-service training for the untrained Pentecostal and charismatic churches in Africa. This aspect of theological education is completing the great commission (to obey all things). This can help the churches to obtain a more holistic view of the gospel.

Conclusion

The rise, growth and influence of Pentecostalism in parts of the world, and its impact on the churches. As to how best one can minister in the context of Pentecostalism in Africa, a solution

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